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EMENDATIONS IN THE TEXT OF THE BOOK OF JOB.

8:8, 9.—Bickell and others strike out vs. 9 because it interrupts vss. 8 and 10. Vs. 9 is neither a gloss nor is it an utterance of Job; it is simply misplaced. Read, therefore, vss. 8a, 9, 8b, and omit כִּי at the beginning of vs. 8 LXX^A. Read מִתְמוּל, Olsh. *et al.*, instead of תְּמוּל in vs. 9.

8:14.—The phrase אֲשֶׁר-יָקוּט פֶּסְלוֹ is very difficult. According to vs. 14b one would expect a noun for the second word of vs. 14a. However, the mistake must not be sought alone in יָקוּט, but also in אֲשֶׁר. I propose to read אֶפֶר וְבוֹץ = “ashes and mire.” אֶפֶר as a figure of worthlessness is not unknown to the writer of Job. In 13:12 we have the phrase מִשְׁלֵי-אֶפֶר = “proverbs of ashes.” In Isa. 44:20 רֵעֵה-אֶפֶר both expressions imply something which is unreal, unstable. בוֹץ occurs only in Jer. 38:22, where it is used in its literal sense. But there can be no doubt that it was also used in a figurative sense the same as טִיט. The poet may have used בוֹץ because he used בִּצְחָה = “swamp” in vs. 11. We gain thus a complete parallelism. The figure in vs. 14a is that of a man walking on such an insecure foundation as one formed by loose ashes and mire, swamp; in vs. 14b the man is leaning for support against something which he believes to be strong and firm, but that also gives way like the delicate threads of a spider’s net. Thus it stands with the confidence and hope of the evildoer.

13:28—14:1.—13:28 instead of וְהָיָה, which cannot be explained satisfactorily, read וְהָיָה and introduce 14:1 with כִּי, LXX.

14:10 *sqq.*—Job contrasts in vss. 7–12 the fate of man with that of other creations of Eloah, viz.: in vss. 7–9 with that of the tree, and in vs. 11 with that of the sea and the river. The poet speaks in vss. 10 and 12 of the entire disappearance of the individual man: when he dies he is gone forever; when he lies down it is never to rise again. This statement is cut in two by vs. 11, which, according to its Massoretic pointing, gives an unsatisfactory sense and does not stand in any connection with either vs. 10 or vs. 12. Studer, Bickell, *et al.* strike it out, but unjustly. The verse belongs before vs. 10, and it is another illustration by which the poet wants to bring out the contrast between the fate of man and that of other of Eloah’s creations. Read, therefore, in vs. 11 וַיָּשָׁב instead of וַיִּרְשָׁ. This is the meaning of the passage: The trees, though cut off, sprout again, vss. 7–9; though the waters run from the sea, yet (this is the implication) the sea is not exhausted, it still continues to exist; though the river dries up, it (*i. e.*, its floods) nevertheless returns. But how different with man: vs. 10, he dies and is gone; vs. 12, he lies down and rises no more. Everything returns but man.

14:22.—For וַיִּנְפְּשׁוּ עָלָיו, which defies explanation, read לֹא וַיִּנְפְּשׁוּ עָלָיו. is due to a scribal error.

19:20.—Instead of וַיַּעֲזֵר שָׁנִי read וַיַּעֲזֵר הָיָה. This phrase contains a threat of Job against his friends, and expresses at the same time a

resignation to his fate. Though everybody has forsaken him, and he is a physical wreck himself, vs. 20 α , he will fight to the last for his right, as long as there is still a spark of life in him. Death is not far off; he knows it; he has barely escaped immediate death, but, yet alive, he is determined to make the best of the little space of time left to him. This seems to me to be the interpretation of this otherwise so unintelligible passage.

19:29.—The \mathfrak{MT} offers a good many difficulties. Besides the difficulty which the last word of vs. 29 b offers, the principal mistake seems to be in vs. 29 $\alpha\beta$. I propose to read after מִפְּנֵי-חַרֵּב instead of כִּי-חָמָה חַרֵּב : עוֹנֹת שְׁמוֹ = “lest ye become guilty;” and follow Budde in reading יֵשׁ דָּן for שִׁדְּיָן.

21:16.—Instead of מִנֵּי read מִנְּהֶם as in Job 11:20. The error is doubtless due to a copyist. This agrees with the plural suffixes of vs. 16 α .

21:17.—Instead of חֲבָלִים read חֲבָלֵיהֶם. א* has *ωδινες αυτους*. We should expect a suffix because אֵיד has also the suffix.

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SOME TEXTUAL NOTES ON PROVERBS.

6:26 α . כִּי בַעַר אֵשׁ הָזֹנָה עַד כֹּכַר לֶחֶם.—This is not the end of α in the Massoretic text, but it is generally recognized that it should be. The difficulty in obtaining any tolerable meaning from this passage is well known, and also the awkwardness of the phraseology. Many attempts at textual emendation have been made, which need not be enumerated. I suggest the reading כִּי בַעַר אֵשׁ הָזֹנָה עַד כֹּכַר לֶחֶם. The only change in the consonantal text is the slight change of η to η . The article in הָזֹנָה is the generic article. Instead of בַּעַר, בָּעַר might be read, but the perfect seems better, as the perfect of experience. The rendering would then be: “For the fire of a harlot consumes, even unto a piece of bread.” The meaning would be: the destructiveness of the harlot, indicated by fire, continues to operate until the man affected is reduced to a morsel of bread. The parallelism is synonymous, α indicating the destitution caused by the destructive activity of a harlot, and b the danger to life by reason of an adulteress, presented by the use of a different figure. This reading provides a verb in α , and thus removes the elliptical and awkward form of expression, while it gives a natural meaning in the connection. It is favored by the fact that the use of the same figure, fire, in speaking of harlots, is continued in vss. 27, 28.

13:23 α . רַב אָכַל נִיר רִאשִׁים.—The difficulty in rendering this passage is well known, and some corrections have been made. I suggest the reading רַב אָכַל נִיר רִאשִׁים, the only change being in the vowels. This follows the reading of \mathfrak{M} . In b I would follow the rendering of Frankenberg,¹ and render the verse: “The great man eats of the

¹ *Die Sprüche* (“Handkommentar zum Alten Testament”), p. 85.